ANNIHILATION OF CASTE SYSTEM AND EMPOWERMENT OF WOMEN IN THE SELECT WORKS OF MEENA KANDASAMY

A SYNOPSIS

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1. INTRODUCTION

India is a vastly diversified country with numerous intersecting forms of discrimination against women and marginalized people. The foundation of Indian society's hierarchy is divided along class, caste, and religion lines. It also results in radically diverse viewpoints on gender, caste discrimination, and power dynamics due to its significant multilingualism and multiculturalism. Therefore, social segregation, gender inequality, and patriarchy combine to create a complicated web of abuse and discrimination impacting women and downtrodden people living at these various intersections.

Indian society is characterised by its legal support for an extreme form of social stratification, in which women and members of lower castes have been subjected to degrading living conditions. Since time immemorial, one powerful class has attempted to dominate the other powerless class. In the context of India, this has led to the victimisation of women and members of lower castes. According to the study by Purkayastha et al. [1] the effects of social categorizations are frequently visible not only in the dynamics of social interactions but also in how social status is represented. This form of system establishes a hierarchy of social roles with inherent characteristics that, more importantly, remain stable throughout life. The epics have served as texts of emulation and guidance for the upper castes and male members of society in order to maintain their dominance over women and marginalized sectors respectively.

Caste is regarded as a sociological aspect that is unique to Indian society. On the other hand, gender is present in every aspect of the phenomenon, which has a strong foundation in socially developing based on interactions and relationships with the opposite genders. Patriarchy intersects with gender, class, and caste. Men typically wield more power over their counterparts. Women, on the other hand, are at the bottom of all identity groups and sub-groups. Women are targeted for marginalisation and repression by gender power politics. A large majority of women accept and play out these identity politics inequalities. Men use this power to exert control over women in the same way that members of higher castes do the same for members of lower castes.

According to Chakravarti [2], caste and gender hierarchy are the core organising values of the traditional social order. She states, that caste, class and gender remain major points of discrimination in Indian society and people belonging to the intersection of one or more of these social categories face the most discrimination. As a result, individuals at the intersection of gender and caste are frequently the primary victims of violence.

These concepts are very well reflected in literature, which has always served as a social mirror. Since writing represents cultural identity, custom, societal standards, and even Indian history through portrayals of Indian life and Indians living worldwide, current Indian English works have aimed to express the Indian reality of contemporary adversity. Among other forms of Writing in English, Dalit writing not only confronts but also tries to construct new canons. Rather than celebrating royalty, queens, beauty, and profundity, Dalit writers focus on the realities of oppressed minorities and untouchables.

These writers believe that every human being must be able to live with liberty, honour, security, and without fear of being intimidated by strong members of society. It aims to challenge customs and cultural norms that suppress not only the everyday voice but also the voices of other oppressed groups, such as women. It aims to establish a paradigm shift, a full range of ideas that may be adapted to history's cultural context.

A number of recent Indian writers have made significant contributions to the literary canon. Apart from the writings of men, Women's contributions to literature can never be neglected. Women's writings account for a substantial share of current Indian English writing. Their works deal with both current difficulties affecting women and challenges that have long been in society. They are astoundingly candid in their description of the entire world of women. One of them is Ilavenil Meena Kandasamy, a notable Indian writer whose works have received prestigious awards and recognition worldwide, is one of the most eminent Indian writers of our time. Meena's candour as a writer surpasses the reader’s wildest expectations. She has written works that openly deal with sensitive aspects of human relationships, particularly caste and gender issues, due to her exceptional skills.

In her writings, women and downtrodden people are depicted neither as sympathetic beings nor as inferior human beings. To her, gender and caste would not be problematic categories in that near-ideal world, but instead, one of many interconnected elements that shape one's worldview states Jaaware [3]. Accordingly, the primary objective of this research is to examine the interrelationship and intersectionality between caste and gender with reference to Meena Kandasamy's select texts such as *Touch* (2006), *The Gypsy Goddess* (2014), and *When I Hit You: Or, A Portrait of the Writer as a Young Wife* (2017).

2. LITERATURE REVIEW

2.1 Studies related to the intersectionality of Caste and Gender

The Indian caste system is described by Zinkin [4] in her 1965 book *Caste Today*. She takes into account its history, operation, and the impact democracy is having on caste and vice versa. She claims in her work that caste is not a class and that every caste has educated and uneducated people, rich and poor people, and well-born and ordinary-born people. The author also claims that caste is not based on skin colour because a Brahmin will not cease to be a Brahmin if he is black-skinned, nor will an untouchable cease to be one if he is fair-skinned.

Hazarika [5] expresses women's empowerment as a contentious issue because, while they had equal status with men in the past, they faced disparity and marginalisation during the post-Vedic and epic ages and were treated as slaves. The study makes the point that even though modern women hold respectable positions in a variety of fields, harassment and discrimination against them still exist in society because very few of them can empower.

According to Thorat's research [6] global development and sustainability are impossible if any segment of the population remains uneducated, unemployed, and unskilled. He discovered that untouchability and gender discrimination are still practised by a large portion of the Indian population. Furthermore, the educated class with a modern lifestyle is not completely abandoning this old age practice. Despite changes in status and way of life, he believes the caste system is rigid and holds on to superstitions, religion, and social imperfections.

The study by Ostor et al. [7] asserts that caste and gender-based discrimination includes social and economic exclusion, segregation in housing, denial of access to public and private services and employment, as well as the imposition of particular jobs on only Dalits and Weaker sections of the society. The study focusing on discrimination summarizes that the marginalisation of Dalits and women, in particular, affects all aspects of their lives.

2.2 Studies related to Structural Violence

Galtung [8] describe Structural Violence as "as natural as the air around us" emphasising its hegemonic nature of it and how it is accepted as normal: Structural Violence is silent and unseen; it is essentially static, like the calm waters. He states this acceptance allows Structural Violence to appear as peaceful coexistence among groups, while the oppressed suffer in silence as a result of the denial of basic respect for their humanity.

Farmer [9] categorises Structural Violence by gender, ethnicity or race, and socioeconomic status. He believes that each of these identities has an impact on how Structural Violence affects a person's life. Furthermore, he claims that racial classifications have been used to deny basic rights to many groups, and thus play an important role in the discourse of human inequality and suffering. These people's suffering is overlooked and viewed as simply part of their culture by the structurally violent governments and societies that control them, forcing death and torture to be ignored.

The study by Zakrison et al. [10] denotes patriarchy, class and caste society, and power relations that construct society all contribute to violence against women. Feminist anthropologists admit that reduced Structural Violence shares a core concern about oppression with feminism, as patriarchal barriers take many forms, ranging from direct gender-specific violence (e.g., female infanticide and rape) to Structural Violence resulting from economic inequalities caused by the "masculinization of wealth."

2.3 Studies related to Intimate Partner Violence

According to Faisal and Joshi [11], gender inequalities are among the most pervasive forms of inequality worldwide. The research looks into special constitutional guarantees and other laws pertaining to crimes against women. In order to fully realise the concepts of "gender justice" and "gender equality," the article attempts to highlight the various aspects of crimes against women while also analysing the thorough guidelines used by the judiciary in its various decisions.

In her study of Vijay Tendulkar's most contentious work, "Kanyadaan," a naturalistic play based on the annoying man-woman relationship in a domestic cultural world, Smita [12] explores the issues of casteism and demonstrates that it is almost an incurable disease even in a progressive modern society. She describes the play as a glaring example of the vindication of women. The play demonstrates dramatically that inter-caste marriage can never be a solution for a casteless society and alludes to women's suffering in patriarchal societies.

Bonomi et al. [13] study describes the normalization of abuse in popular cultural mediums, such as novels, film and music, creating the context for people to engage in abusive violence. The study reflects on the pervasive intimate relationship incidents in *Fifty Shades of Grey,* the bestselling novel that depicts the erotic relationship between Christian Grey and Anastasia. The study examined various types of abuse by perpetrators, such as stalking, intimidation, verbal and nonverbal assaults, emotional blackmails and sexual violence as exemplified by the character of Christian Grey. On the other hand, Anastasia becomes mechanized to Christian's abuse and becomes entrapped in the abusive relationship, exhibiting typical abused woman reactions like a constant perceived threat, altered identity, and psychological trauma.

2.4 Studies related to Liberal Feminism

The study by Snow [14] embraces Wollstonecraft's views on women's virtues and equality of reason by comparing Rousseau's *Emile*, which defines the identity of women as chaste, gentle, dutiful wives and good mothers. He quotes Rousseau's text, "Nature herself has decreed that woman, both for herself and her children, should be

at the mercy of man's judgment" which depicts the authoritarian nature of men under patriarchy.

The work by Lasa [15] emphasizes the role of labor in Catholic and Protestant churches that are hostile to women. It focuses on three aspects, such as Catholic gender disparity, the domination of patriarchy in churches, and the role of women in the Protestant churches. In supporting women's mobility, Lasahi utilizes Friedan's notion of equal opportunity and employment in the workplace. The study assesses the ways in which women are neglected from the place of the priesthood and its particular constraint on gender roles.

In connection with Mill's *The Subjection of Women*, Foley's [16] study examines the text of Weldon's *Praxis* in the context of liberal feminism. Exposed to the overwhelming sense of rage and hopelessness due to her male counterpart, Praxis, the protagonist of the novel, violates her abusive husband and the stereotypical position of the woman coined by the patriarchal domain. She joins the women's movement, which eventually frees her life and inspires her fellow women to live their own lives. The central characteristics of liberal feminism can be seen in the behaviour of Praxis, such as gender equality, individual empowerment and self-actualization.

2.5 Studies related to Literary and Linguistic techniques

The study by Singh [17] analyzes how Meena retells the stories of Hindu Mythological Classics and Characters to emphasize the emancipation of women by portraying them as rebellious, victorious and with self-identity. This is contrary to their original characters described in the ancient Puranas and Vedic stories in which they are portrayed as submissive and meek women. The author analyzes that while her writing addresses issues of caste, sexuality, political agendas, violence, gender oppression, and language, her work primarily urges her readers to action.

The study by Abin [18] in "Venomous Touch: Meena Kandasamy and the Poetics of Dalit Resistance" analyzes the powerful narration, writing styles, techniques and themes discussed in the works of Meena. Abin in his article appreciates the spirit of Meena and her rebellious nature that strives for a common cause. He observes that Meena's poetry attacks our culture's socioeconomic ills, such as the caste system,

untouchability, female subjugation, and cultural hegemony. She prioritizes humanity and makes a strong statement against caste, race, tribe, and gender hierarchy, emphasizing the need for personal liberty.

Javaid [19] in "Meena Kandasamy: The Angry Dalit Voice" talks about the rebellious nature of Meena as a Dalit writer and as a woman. Javaid highlights the ways in which women writers are forbidden to write and publish their works. This article brings out the aggressive spirit of the author in voicing her opinions of lower-class people and the cruel behaviour of upper-class men and how her poetry is written in a deliberately gloomy and perilous tone, as the verses passionately slay patriarchal stereotypes. The author claims that such distorted language deviates from the traditional pattern of linguistic structure and the prevalence of semiotic flux renders poetry's language fluid, poetic, and subversive, foreshadowing social transformation.

2.6 Research Gap

According to the review of the literature surveyed, the following research gap has been identified. They are as follows:

Despite a lot of research on women studies and gender studies, not many of them have examined the interconnectedness of gender with caste, race, and sexual orientation. Secondly, according to the available research in the Indian arena, several studies focus solely on fictional stories written by authors, while a few studies focus on autobiographies and true incidents based on the intersectionality of caste and gender.

Regarding the author, Meena's writings, there are very limited studies that have addressed structural violence or intimate partner violence, theories that primarily focus on the intersectionality of caste and gender. Many studies have focused on patriarchal dominance and how women empower themselves, but few have focused on the grappling struggles between unrealistic societal expectations and individualistic interests that women in India face, resulting in gender discrimination.

3. OBJECTIVES

The main objectives of this research work are as follows:

- To investigate the claustrophobic shadow of discrimination hanging over Indian women and lower caste people from ancient times.

- To explore gendered power relations and women's oppression within the structures of caste and class domination, inequality and social stratification.

- To examine how the selected texts paint a vivid and descriptive picture of the physical and psychological oppression faced by marginalized people and women in particular.

- To propose intersectionality as a way of expressing the interconnectedness of caste and gender stratification.

- To illustrate the various narrative techniques, linguistic strategies and language styles used by Meena in her renowned works.

4. RESEARCH PROBLEM

The intersection of class, caste, and gender and its relationships to unmet care needs have been identified as the research problem. Besides, the struggles endured by these vulnerable sections of society, the present research attempts to focus on other important dimensions such as Physical, Psychological, Economical and Social aspects of problems faced by them. Accordingly, the research incorporates an intersectional approach that involves two major stages. The first stage involves focusing on and defining the points of intersection, dynamic patterns and complex structures that define the access to resources of the focus group. The second stage involves considering the voice and opinions of the victims themselves which is a bottom-up approach.

4.1 Research Method

Intersectionality is a notable theory that can be employed as an analytical technique to investigate and comprehend the intersection of numerous identities with gender, as well as to respond appropriately to alleviate discrimination against oppressed classes. The theory is built on the principle that individuals belong to many

communities (that have arisen through social and power structures in society) and experience oppression and privilege at the same time.

Several studies examined that literary narratives that branch out to tell stories about violence against vulnerable people gain even more credibility: they mitigate amnesia by allowing readers to "remember" and they also challenge official State and Judiciary narratives, allowing "alternative truths" to emerge. Accordingly, the researcher has considered the chosen works of Meena such as

- *Touch* (2006) [20]- Won first prizes in pan-Indian poetry contests
- *The Gypsy Goddess* (2014) [21]- Based on a true massacre that took place in the village of Kilvenmani, Tamil Nadu on Christmas day, 1968.
- *When I Hit You* (2017) [22]- Autobiographical account of the author's abusive marriage.

The above works serve as the primary source of the research. In addition, secondary sources, such as reference books, journal articles, interviews and reviews, were collected from libraries and popular databases, including PsychInfo, Scopus, Google Scholar, Science Direct, and Pub Med. The primary and secondary sources were closely read by the researcher, and the ideas discussed were studied and applied in the research.

4.2 Theoretical framework of the Research

The research methodology includes a Qualitative approach that involves the application of eminent theories by notable theorists in selected works of Meena Kandasamy to achieve the proposed research objectives. Accordingly, the research incorporates the Aryan Invasion theory, Religious theory, Biological theory and Colonial theory to discover the origin of gender and caste stratification in India.

To explore the theme of Power Politics, the present research incorporates the Structural Violence theory formulated by Johan Galtung and Paul Farmer in their notable works such as "Violence, Peace and Peace Research" and "On Suffering and Structural Violence" respectively. This theory addresses the forms of suffering and

injustice that are deeply ingrained in the ordinary, taken-for-granted patterns of how the world works.

To investigate the causes of Gender discrimination in India, the research involves the application of Lenore Edna Walker's most popular theory "Intimate Partner Violence" formulated in her seminal work *The Battered Woman* published in 1979. This theory is significant even today since it is based on actual research that confirms the "scientific validity" of her approach and is primarily aimed at other psychologists and social scientists. In most countries, even today, expert testimony on this subject is acceptable in court cases where it is judged relevant, as Walker's explanation has considerable cultural resonance.

Besides this theory, the present research also employs Liberal Feminism theory to highlight how Meena's works have become the mouthpiece for exposing every woman's right to protest and revolt against all patriarchal forces in society that conspire to obstruct the full blooming of their personality. For this purpose, the methodology of the chapter involves the application of notable liberal thinkers and their works such as Mary Wollstonecraft's *A Vindication of the Rights of Women*, Betty Friedan's *The Feminine Mystique* and John Stuart Mill's *On Liberty* and *The Subjection of Women*.

Finally, to analyze the linguistic and literary techniques of Meena in the select works, theories such as Intertextuality by Julia Kristeva in her essay "Word, Dialogue, and Novel" and Mikhail Mikhailovich Bakhtin's concept of Heteroglossia in his work "Discourse in the Novel" were used.

The aforementioned theories are applied in Meena's selected texts, which are then analysed in terms of their phases, as well as their close association to broader political, economic, social, and religious views. The research findings are then compared and contrasted with other studies to obtain the final result.

4.3 Results

The research by incorporating the theoretical framework derives the following results. They are as follows:

The primary results of the close reading and interpretation of the theories suggest that Meena's protagonists especially women characters in the chosen texts embody the essential characteristics of liberal feminism, like individuality, resistance to patriarchal domination, autonomous liberty and gender parity. It can be observed how Meena calls on all women to think revolutionary thoughts and to speak out against any injustices that have been done to them.

Analyzing the literary merits of the author, the research findings indicate that her works emerge from her own experience and active engagement with the cause of championing caste and gender equality, rather than from her reading and knowledge. Further, Meena distinguishes herself from other contemporary Indian women writers who are caught between what they need and what they are expected to write; she portrays themes such as caste discrimination and gender inequality with legitimate accuracy.

Through the close reading of her works it is found that while her writing addresses issues of caste, sexuality, political agendas, violence, gender oppression, and language, her work primarily urges her readers to action. The experimental nature of Meena confronts readers with murder, horrific violence, blatant injustice, and an unfair and intolerable reality that no traditional realist novel could have illustrated with such poignancy, thus enabling the readers to become a part of the survivor and his or her community's historical knowledge.

In terms of Dalit literature in English, the research identifies that this kind of literature departs from the traditional goal of "art for the sake of art" as it seeks to depict the reality of a caste-ridden society. All narrative elements—plot, character, and dialogue—in Dalit narratives are subordinated to the central thought or idea. The plot, characters, and situations are all controlled by the idea. Dalit literature does not adhere to traditional values such as instructing or delighting, but rather resists, questions, answers, and talks back. As a result, the nature of this literature is very different, and it serves as a foundation for various aesthetics. It can be accessed through the lens of a distinct literary discourse: one of rebellion, questioning, deconstruction, denial, and marginalization.

Regarding the analysis of the concept of Structural Violence, it is found that it has received scant attention in Violence studies, and even when the concept is invoked, residual dominant social assumptions tend to minimise its significance, most often by focusing only on local aspects while ignoring the impact of broader political and economic relationships. The research emphasises the urgent need to pay close attention to Structural Violence, which has the potential to cause a wide range of harm to people, particularly women and marginalised sectors. The textual evidence warns that Structural Violence, if not properly represented, can create the conditions of societal instability, which can then flourish into violent revolutions.

The findings pertaining to Structural Violence conclude that, while the contributory factors to Structural Violence are complex and systemic, people's collective efforts, combined with modified legal interventions, can help combat Structural Violence by providing impoverished communities with access to adequate services and resources and transforming lives in a disenfranchised community. In terms of Intimate Partner Violence, Meena's narrative of an abusive relationship may seem unique to readers in terms of the pattern of violence she endures, but the analysis of the result explicates, that her experience reflects the hardships that the majority of women face globally.

The research investigating the concept of Intimate Partner Violence concludes that the three distinct phases of the cycle of violence occur almost in the lives of the majority of women in abusive relationships and that proper awareness of the dynamics of the cycle will help women emerge from their abusive relationships. Looking at the other causes of the rising rate of IPV, it can be observed that marriage is perceived in the majority of cases as a licence for men to have complete control over women. Further, when it comes to legal consequences, it's surprising to learn that many nations, including India, do not consider marital rape to be a crime.

The present research clarifies that certain socio-cultural traditions that lend authority to gender-based problems should be condemned. Furthermore, IPV should be seen as a human rights problem that addresses the gender imbalance between men and women. The results suggest that expanding research based on Walker's Cycle of

Violence is a promising path for strengthening efforts to improve women's well-being and eliminate the cycle of violence that makes women victims.

4.4 Conclusion

The overall conclusion of the research is as follows:

- Gender and caste-based discrimination have been deeply rooted in Indian history and their origins can be traced back thousands of years.
- The work of many social reformers, academicians and policies by the government has alleviated the problem to a small extent, but there is still a long way to go in order to break these barriers.
- In order to be effective, a framework needs to be developed that offsets the defects of the previous frameworks and better conceptualizes the provisions of equality.
- To alleviate the problems of discrimination, more active and practical interventions of the Indian government, the highest level of organization in the nation, are required beyond the failure of affirmative action.
- In this sense, this research highlights the need to create awareness among the general public, and the importance of responsibilities and interventions of the Indian government from the National Human Resource Development (NHRD) perspective, keeping pace with the socioeconomic change in the global and domestic context.
- Caste, class and patriarchy need to be interrelated analytically or concretely for an understanding of structural differences between women (as also between men). Such exploration would help identify social forces that unite/link and divide women and reveal the lines of domination and subordination, power and powerlessness emerging out of these structures.
- Resistance through writing is one such tool that can bring a lot of change for the people of the deprived section if used effectively. Like any other art form,

literature engages in a pivotal role in divulging an individual's resistance against the hegemony through their writing. Similarly, the research suggests more writings that truly depict the actual lives of vulnerable sections of society by portraying them not as weaker sections but as full of strength and courage.

- This can be seen in Meena's discourse and how it enacts a ' progressive confirmation that is voiced not in terms of abandonment and evasion through mobility, but in terms of a grim determination to take responsibility for the given dwelling.

- Most of the current research available on intersectionality is based in the Western contexts of gender and race or gender and class. Extending the focus of current research to the international arena, particularly in India is useful for understanding the effects of the intersectionality of gender and caste on the dynamics between individuals in an organization.

- It is found that most developmental frameworks are focused on gender relations and fail to recognize that women are a heterogeneous group and the extent of the impact is different for women in different groups. As a result, the findings of the research recommend frameworks based on tools like intersectionality to help expose complexities involved in multiple identities and address women's issues analyzing them specifically with relevance to structure and context.

4.5 Limitations

1) The limitations of the research include analysis of Structural Violence and Intimate Partner Violence among marginalized communities and Women in particular.

2) The research focuses only on the select works of Meena Kandasamy excluding her other notable works.

3) The current study's limitations provide scope and recommendations for future research to focus more on other vulnerable sections of society such as

transgender, migrants, gay, lesbians, refugees, bisexual individuals and elderly couples.

4) Further, the current research discusses Indian culture in general, but because India is such a vast country, habits and culture vary from state to state. An inter-state intersectionality study would provide a better understanding of the difficulties that minorities face and aid in the development of interventions that are adapted to each state, making them more efficient and successful.

5) It also provides future researchers with an opportunity to investigate more on other eminent theories by notable theorists which can help in identifying the problems endured by vulnerable sections by the structures developed by dominant groups.

6) The overall recommendation of the research suggests that more research into the specific information needs and barriers of the above-mentioned sectors of the society would be beneficial in serving a frequently under-represented segment of this community.

5. ORGANIZATION OF THE THESIS

The whole study is organized into six chapters, including the Introduction and Conclusion chapters. A detailed description of the chapters is given below:

Chapter 1

This chapter explains and elucidates the significance of Indian writing in English, its notable authors, the role of women writers, their literary contributions, and especially "Dalit Literature" in the context of its origin and current significance. Furthermore, it discusses the significance and necessity of conducting an intersectional analysis of caste and gender to provide context for the thesis. In addition to presenting this research overview, it identified the research problem, justified and intended to clarify the current study's limited scope through a thorough analysis of the literature review at the end of this chapter, and described the methodology and sources used in the research.

Chapter 2

This chapter, entitled “Glimpses of Untouchability: An Overview” deals with the origin of Untouchability from the Rig Veda period to current times. It also deals with different theories related to the Origin of Caste System such as Aryan Invasion theory, Varna system of stratification, Biological theory, Religious theory, Concept of Untouchability, social stigma, shreds of evidence of stratification found in religious texts, British Invasion and the legal system, Social movements initiated for the upliftment of the Minorities and Women, brief reference of the contributions of Raja Rammohan Roy, Swami Dayananda Saraswati, Jyotiba Phule and others in eradicating the evils of degenerated caste system of that time, Violence and crimes committed against these vulnerable sections of society to date will be discussed, and finally, this chapter will emphasise the need to eradicate these discriminatory practices and their prevalence in the near future.

Chapter 3

This chapter, titled "Power Politics," discusses how violence against marginalised people remains one of the most pressing global public health issues that modern society faces. Furthermore, this chapter examines Structural Violence, one of the most lethal forms of violence, from a broader perspective in terms of political, economic, gender, and health aspects. It also provides a comprehensive look at the physical and psychological causes and consequences of underlying Structural Violence processes all over the world by incorporating Johan Galtung's "Violence, Peace, and Peace Research" and Paul Farmer's "On Suffering and Structural Violence" into Meena's selected texts.

Chapter 4

This chapter, titled "Gender Issues," discusses the sufferings and violence against women around the world, with a focus on Meena's selected works. As a result, the methodology of this study incorporates Lenore Edna Walker's Cycle of Violence theory, as illustrated in the seminal book *The Battered Woman* (1979), which explains how men subjugate women and how women become victims. Aside from that, this chapter explains the emancipation of women, one of Meena's major motives, by

employing liberal feminist theories coined by notable liberal thinkers such as John Stuart Mill, Mary Wollstonecraft, and Betty Friedan. The methodology used in this chapter employs an intersectional approach to investigate the intersection of theoretical social structures and personal abusive experiences of women in particular to comprehend the severity of IPV's effects on victims, particularly the cycle pattern of abuse.

Chapter 5

This chapter, titled "Linguistic Discourses and Literary Techniques of Meena Kandasamy," analyses the distinctive features of Dalit narratives, language style, various narrative strategies and linguistics aspects used by Meena in her renowned works. It also depicts how Meena's work transcends the boundaries of postcolonial mobility and diversity by demonstrating the material and the subject matter's tenacious tenacity, authenticity, and rawness. Besides, this chapter illustrates and employs theories of eminent theorists such as Julia Kristeva's concept of Intertextuality and Mikhail Mikhailovich Bakhtin's concept of Heteroglossia with reference to the literary and linguistic aspects of Meena in her works.

Chapter 6

The concluding chapter will recapitulate and summarize the key findings of the study in terms of its central arguments, addresses the research aims, answers the research hypothesis and conclude with the overall limitations and future recommendation of the research.

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7. LIST OF PUBLICATIONS

1. J. Sangeetha, S. Mohan, A. Hariharasudan and R. Kannan, An Analysis of Linguistic Discourses and Literary Techniques in Meena Kandasamy's Select Works, *Theory and Practice in Language Studies*, **12**(2) (2022), 342-347.
2. J. Sangeetha, S. Mohan and R. Kannan, Liberal Feminism: Emphasizing Individualism and Equal Rights in Meena Kandasamy's When I Hit You, *Journal of Language Teaching and Research*, **13**(1) (2022), 20-27.
3. J. Sangeetha, S. Mohan, A. Hariharasudan and Nishad Nawaz, Strategic Analysis Of Intimate Partner Violence (IPV) And Cycle Of Violence In The Autobiographical Text –When I Hit You, *Heliyon*, **8**(6) (2022), 1-9.
4. J. Sangeetha, S. Mohan and A. Hassan, Reading of Intertextuality in the Notions of Domestic Violence in Select Texts with Reference to Meena Kandasamy's When I Hit You, *World Journal of English Language*, **12**(2) (2022), 55-62.
5. J. Sangeetha, S. Mohan and A. Hariharasudan, Invisible Yet Static: An Analysis of Structural Violence With Reference To Kilvenmani Massacre, Tamil Nadu, *Pertanika Journal of Social Sciences & Humanities*, **30**(3) (2022).
6. J. Sangeetha and S. Mohan, Resurrection of the Marginalized People With Reference to Meena Kandasamy's Poem We Will Rebuild Worlds, *Journal of Critical Reviews*, **7**(13) (2020), 3996-4000.